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## BOOK NOTICES

### **The Books of Chronicles, with Maps, Notes, and**

**Introduction.** By W. A. L. Elmslie. [The Cambridge Bible for Schools and Colleges.] Cambridge: University Press, 1916. Pp. lx+362. 4s. 6d.

This is the latest volume of the Cambridge Bible to appear in a new dress. The first edition of Chronicles, prepared by Dr. W. E. Barnes, was one of the best in the series; but it was based upon the Authorized Version and it was issued as long ago as 1899. The new edition uses the text of the Revised Version and takes account of the studies of the last seventeen years. The volume is in every respect worthy of a place in this useful series. It is, indeed, the best popular commentary on Chronicles now on the market. Mr. Elmslie's standpoint and method are thoroughly historical, though not radical. The great question nowadays regarding Chronicles concerns itself with the sources. Most of Chronicles, of course, is but repetition of Samuel and Kings. But there is a great deal of matter not found in those books. Whence did the Chronicler obtain this material? Did he find other ancient sources independent of Samuel-Kings? Or did he find all of this new material in his own imagination? Upon the answer to this question depends the value of Chronicles as a source of information regarding the history of Israel prior to the Chronicler's day. Elmslie decides in favor of the former alternative. Being thus confronted by the fact that this new material everywhere evinces unity of style and no such cleavage as might be expected between the Chronicler's editorial notes and the material of his sources, Elmslie has recourse to the hypothesis that the Chronicler was so thoroughly familiar with these materials that he narrated them in his own words. One may be permitted to wonder, perhaps, why the Chronicler should have made so marked a difference in his treatment of his various sources.

The proofreading is excellent; but on pp. lviii and lx read "Olmstead." Four good maps add much to the value of the book.

**The Village Gods of South India.** By Henry Whitehead. London: Oxford University Press, 1916. Pp. 172. 2s. 6d.

This is the first of a series of small volumes dealing with the religious life of India, under the editorship of Mr. J. N. Farquhar, literary secretary, Y.M.C.A. in India. The volume under review is by the Bishop of Madras, who is already known as an authority on this subject through the bulletin from his pen printed by the Madras Government Museum in 1907.

Bishop Whitehead has been a careful student of this phase of Indian religion, and has crowded into this compact little volume much that is of value to students of popular Hinduism. He shows how the village gods symbolize the facts of village life, and suggests the hypothesis that the form of their worship, viz., animal sacrifice, is a survival of totemism from a time when the people lived a nomadic life. The adoption of the use of carved human figures and other images "probably coincided with the change from the nomadic to the settled pastoral and agricultural life." The fact that women perform so much of the agricultural work among primitives suggests an explanation for the fact that the majority of the South Indian deities are female. The book is deserving of a hearty reception by students of the history of religion.

**Conscience and Christ.** By Hastings Rashdall. New York: Scribner, 1916. Pp. xiii+313. \$1.50.

This volume contains the Haskell Lectures given in Oberlin Theological Seminary in the autumn of 1913. The publication was delayed on account of the war. In the first lecture the author defines terms and states his own position. This involves the main attitudes toward the sources of authority. There is no such thing as a moral sense, for that would be purely emotional and unstable. But there is a moral consciousness which is based on experience, and so is firmly anchored when it ventures into the unknown. Conscience is a kind of reason which possesses objective validity. The ethical criterion is a utilitarianism which includes, not only pleasure, but moral goodness and intellectual culture. The author's point of view is, then, that of "ideal utilitarianism."

Before proceeding with his subject he feels obliged to give another introductory lecture on "Ethics and Eschatology." This is necessary because of a recent change in the attitude of theologians toward the eschatological sayings of our Lord. It is claimed that he expected a speedy catastrophic judgment—and so ethics could have only a momentary importance—*interims ethik*—of little value for the modern world. The purpose of this lecture is to show the error of this view.

With the ground thus cleared the author takes up the ethical teachings of Christ and shows that he deepened, transcended, and spiritualized the strictly moral requirements of the Law, and insisted on the "inwardness" of true morality, and extended the Jewish principle of love to all mankind, making his teaching in principle universalistic. The principle of universal brotherhood as laid down by Jesus